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"WHAT OF THE NIGHT."

Armenian and Turk.

"The mills of God grind slowly," O so slowly, to human view, when the hills and valleys of Armenia and the streets of Constantinople run red with martyr blood.

A few days since doom seemed to be closing in upon the Turk. The Queen, it was said, had asserted her sovereign rights, Gladstone was hurling his anathemas, the British people were clamoring to stay the "assassin's" hand, the Government was about to move independently of the other powers, and prophets were foretelling that in a few days or hours the Sultan might be deposed, and that the end of his foul empire was at hand.

But days have come and gone, and like the end of the world, that of the Turk seems still distant. Europe looks calmly on, content to have it so, and ready to stay the helping hand. Britain chafes like a hound in leash, while, secretly and openly, Turkey keeps steadily on in the most awful relentless tragedy of the world's history,—the killing out of the Armenian Christians.

If ever there was a time since Eden that earth had place for echo of the Patmos cry "How long, O Lord, how long?" that time has been the last two years near the cradle of our race.

'Twere fruitless to attempt description of the past, and bootless to predict the future. If the United States would only join arms with Britain in this holy war,—there need be no war. The one, brake the shackles from the slave three score of years ago, and the other, three decades, and were they now with blended banners to proclaim throughout the world liberty to the captive, none could say them nay. If only! If only!

Meantime we can but watch and work

and pray, and there are few who read the awful deeds of fiends incarnate who cannot find fitting and holy use for the strongest of the imprecatory Psalms.

Japan Looking Backward.

No Eastern nation in modern times has made such rapid strides in Western civilization as Japan. In Christianity too, the advance has seemed almost marvellous. Not long ago death was the penalty for turning Christian. The many churches now tell a different tale. But there have been signs that in some cases the progress was more seeming than real. Not long ago in the Japanese Diet, or Parliament, funds were voted for the erection of two temples in Formosa,—their new possession won from China,—for the erection of two temples in which the spirit of a lately deceased prince is to be worshipped.

More recently, on the 7th of March last, the Diet passed a resolution for the re-establishment of a department for the management of Shinto affairs, Shintoism, ancestral worship, being the old national religion of Japan.

In ancient times an officer of this kind was at the head of all the departments of State, but when the country passed in some measure from priestly to military control, the office dwindled into insignificance. Now the department is re-established.

Many of the Christians regard with anxiety this movement which may once more seriously imperil religious liberty. In fact it has already done so. A Christian editor, not long since, began a series of articles in his paper, in which he simply tried to show that a Japanese could be patriotic and loyal to his country, and yet worship one Supreme Being, and his paper was at once suspended by the authorities.